¶ A SERMON preached at Hampton Court, on Sonday being the 12. day of November, in the yeare of of our Lord. 1570.

VVherin is playnly proued Babylon to be Rome, both by Scriptures and Doctors.

Preached by VVilliam Fulke Bacheler of Deuinity, and fellow of S. Johns Colledge in Cambridge

APOCALIPS. 14.

¶ She is fallen, she is fallen, euen Babylon that great Citie, for of the wyne of the fury of her fornication she hath made all nations to drinke.

Imprynted at London by John Awdely.

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TO THE RIGHT honorable & vertuous lord Ambrose Dudley, Earle of Warwike, Maister of the Quenes Maiesties Ordinance, and Knight of the most noble order of the Garter.

WHERE as it pleased your Honor to require a copy of my Sermon, whych I preached last in your honors hearing, so farre as my memory would serue me to repeate it, I thought it my dutie to satisfie your godlye desire. Not that I count it worthy of longer remembraunce, in respecct of any great skyll or diligence of myne I hewed therein (although in regard of the matter, I would it might neuer be forgotten) but because I acknowledge my selfe so much bound to your Honor, that whersoeuer I may perceiue that my poore seruice may be accepted of the same, I would in no wyse be slacke to offer it, much lesse refuse to yelde it, when it pleaseth your Lordship so earnestly to require it. In whych requeſt, albeit the singuler good wyll that your Honor beareth toward me, moueth you to think better of my simple doinges, then they deserue m

deede: Yet your godlye zeale to the glorye of GOD, and the deteſtation of Papiſtrye, may appeare to all men, as it is throughly knowen to thoſe that daylye haue experience of your honorable diſpoſition. VVherefore I addreſſed my ſelfe to put in wryting, that which before I had vttered in ſpeaking, obſeruyng as neare as I could, not onelye the ſubſtaunce of matter, but alſo the phraſe of woordes, whych I then vſed, as by readyng your Honour can beſt iudge. VVhich after I had ſent to a friend of myne in London, to be written out at my next repayre to the Citie, I found that it was alreadye committed to a Printer, who had vndertaken to ſet it out in prynt. For which cauſe I thought good to ſet thys Preface before it, moſt humbly beſeeching your Honour to take it in good part, and for the delaye of tyme to holde me excuſed, ſeyng it ſhall come otherwyſe into your Lordſhips handes, then of me at the firſt was purpoſed. The Lorde of Lordes encreaſe all honorable and godly vertues in your Lordſhip, with proſperity in thys lyfe to hys diuine pleaſure, & after the courſe of this time ended, perpetuall ioy & felicity.

Your Honors to commaund alwayes in the Lord, Wyllyam Fulke.

¶ A Sermon preached at Hampton Court the. 12. of Nouember. 1570.

That I may speake to the glory of God, and the edifying of the Congregation here gathered in his name, I shall desire you all, right honorable, worshipfull, and dearely beloued in our sauiour Christ, to ioyne wyth me in faithful and earnest prayer. And in this prayer. &c.

It is written in the. 14. chapter of the Reuelation of S. Iohn, the. 8. verse: She is fallen, she is fallen, euen Babylon that great City, for of the wine of the fury of her fornicatiō she hath made all nations to drinke. The holy Euangelist S. Luke (right honorable & welbeloued in Christ) in the. 4. chapter of his Gospel recordeth, that on a time, when our sauiour came into the Synagoge at Nazareth, to rede as his custome was, there was deliuered to him a booke, containing the Prophecy of the Prophet Esay. Which after he had opened, at the first he found the place wher it was written in these words: The spirit of the Lord is vpon me, because he hath annoynted me, that I should preach the Gospell to the poore: He hath sent me, that I should heale the broken in hart, that I should preach deliuerance to the Captiues, & sight to the blinde, that I should set at liberty the that

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are bruſed, & to preach the acceptable yeare of the Lord. Then after he had cloſed the booke, and deliuered it to the Miniſter, he ſat down to preach, and the eyes of all them that wer in the Congregation, wer bent vpon him. Then he opened his mouth, & ſpake vnto thē theſe wordes: This day is this ſcripture fulfilled in your eares and they all gaue him teſtimony that it was ſo. In like maner may I ſay, concerning this place of ſcripture which I haue read vnto you: In your eyes and eares is this ſcripture this day fulfilled. And I pray God you may all likewiſe beare witnes with me, that it is ſo.

The laſt time that I ſpake in this auditory, I entreated of the flouriſhing & proſperous eſtate of Ieruſalem, which is the Church of God, ſet forth in the. 122. Pſalme, and therfore good order now requireth that I ſhuld ſpeake of the decay & ouerthrow of the enemy of Ieruſalem, which is Babilon, the Sée & church of Antichriſt. And for that purpoſe principally haue I choſen this text of ſcripture to ſpeake of: That by the one we might be enflamed with loue of the true church of Chriſt, & by the other be moued to the hatred of that falſe church of Antichriſt. Now this text of ſcripture (She is fallen, ſhe is fallen euen Babylon that great city, for of the wine of the fury of her fornication ſhe hath geuen all Nations to drinke) offereth me three ſpeciall

things

things to be considered: First, what Babylon is: secondly what is become of her: and thirdly, what is the cause of her heavy decay.

In the first part, by the assistance of God, and your honorable patience, I shal plainly shewe proue that Babylon is Rome: In the second, that Babylon or Rome, by the iust iudgemēt of God is fallen, yea she is fallen: In the last, the reason of this so sharpe sentence of God against her, because she hath deceiued al the world with wickednes and whoredome. Within the compasse of these three propositions, I wil kepe my selfe in all my discours: Sauing that by your fauour, forasmuch as this is the myddle voyce of three Angels that speake in this chapter, for a Preface I wil vse the voyce of the first Angel, of whose preaching this my text is a consequent: and in the stede of a conclusion, I wil touch the voyce of the third Angel, which is a consequent of this the myddle Angels voyce. Concerning the Preface, it shalbe this in few words.

After that S. Iohn had described the preseruation, & vnity of the church of God in Christ their head, euen in the midst of the fury of Antichrist vnder the figure of y Lambe, standing on mount Syon with. 144000. of his chast worshippers: Next he declareth, that God would bring the same again into the sight of the world by preaching of the Gospel, and the ouerthrow of the

kingdome of Antichrist. Wherfore he sendeth an Angell, flying in the midst of heauen, or betwene heauen & earth, bringing vñto him an euerlasting Gospel, & preaching that all men should feare God, & geue glory to his name, for ỳ time of hys iudgement was at hand, and that they should worship him that made heauen & earth, and all things that are in them. A very angelical sermon in deede, & an euerlasting gospel is that (howsoeuer the enemies charge it, with nouelte) that teacheth to feare God, to geue glory to hys name, & to worship him onely that is the creator of heauen & earth. And a consequent of that Gospel is this sermon of the Angel, She is fallen, she is fallen, euen Babylō that great city: For whersoeuer men are taught to feare God aright, to geue all glory to him alone, & to worship none other but him that made heauen and earth, & all things in them contained: ther must nedes follow a great fal & ouerthrow of Babylon & Babylonical religion, which teacheth the contrary. Wherfore if we loue the peace of Ierusalem, to the ouerthrow of this her great aduersary, let vs embrace this euerlasting gospel, that we feare God, glorify God, and worship God alone. Againe, yf we hate Babylon with a perfect hatred, as we ought to do, and therfore would seeke her vtter ruyne and decay, let vs procure that this Gospel may be preached, that

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men may learne to feare, honor and serue God onely, and then vndoubtedly Babylon shall fal, she shall fal I say, she can stand no longer. Let this suffice therfore for a Preface.

Now haue we to consider, what Babylon is, I haue vndertaken to prowe, that Babylon here spoken of, is Rome. But first I must admonish you, how I vnderstand Rome. And that is not onely for a certaine place in Italy, compassed about with walles, & furnished with buildinges, as other Cities are: but for that authority, gouernment, & preheminence which is challenged by meanes of that city, or for the Romane Empire, which is claimed by prerogatiue of ỹ same City: And so is Babilon taken in the scripture, and namely in thys prophecye. For in the.17. chapter of this Reuelation, the same great city is called also Sodoma, and Aegiptus, wher our Lord was crucified, Sodoma, for the great abomination and filthines therin maintayned: and Aegyptus, because it kepeth the people of God in miserable bondage & slauery, as Aegipt vnder Pharao did of old. Wher by it is manifest, that the great City is to be taken for that tyranny, gouernment, & preheminence, as I sayd which is challenged in the right of that great City: and so is the regiment & gouernance of the Romane Antichrist depending vpon the prerogatiue of his See, which is Rome. Now if

any wyll contend, that Babylon muſt be taken in the proper ſence for a city in Chaldea onely, as though we ſhould looke for the Sée of Antichriſt out of the Eaſt: As the Papiſtes for.xxx. yeares agoe deuiſed a fable, that was reuiued alſo in Queene Maries daies, of a monſtrous child which ſhould be borne at Babylon, which they would haue men ſuppoſe to be Antichriſt: He may be flatly convicted of great ignorance, when the Angel in the.17. chap. of this Prophecy teſtifieth that her name is Babylon in a miſtery, as in the.11. chap. that ſhe is ſpiritually called Sodoma and Aegyptus, not in reſpect of ſituation of the place, but in ſimilitude and likenes of conditions.

Wherefore it remaineth, that (according to my promiſe) I proue Babylon here mentioned, to be Rome. The greateſt controuerſye that this day troubleth the world, is wher the true Church of God ſhould be, the Papiſts making great brags that it is on their ſide, & we affirming that it is on our ſide. This controuerſye will ſoone be cut of, and brought to an ende, if it may be ſhewed that Babylon is Rome. For then cannot Rome be the church of Chriſt, but the church of Antichriſt. And therefore it ſtandeth me vpon, to bring very good & ſubſtantiall proues, to maynteine this my aſſertion, that Babylon is Rome. But what proues may be

counted

counted sufficient? Is not the autority of holy scriptures, and the testimony of auncient Doctors of the church good and substantial proofe? Therefore if autority of Scriptures be a good and substantial proofe, ye shal haue scripture: if consent of auncient writers in the same sentence be of any value, ye shall haue plenty.

And first beginning with Scriptures, I will not alledge such places as be hard and darke to vnderstand, but such as be plaine, euident, and manifest, as can receiue no other interpretation to satisfie the iudgemēt of any reasonable man. I omit therfore so many figures as in this Reuelation do not very obscurely signify, but euē directly point and paint out that Antichristian church. For although they do so aptly and fitly agree thereto, as a man might easely iudge they were made euen for the same purpose: yet because they might be wrested to som other meaning, if manifest places did not withstand: I will leaue all aduauntage that I might take of them, and hold me onely at this time to those plaine and euident demonstrations, which with no equitie nor conscience can admit any other interpretation. Onely I will here note, that for asmuch as all figures, types, and coulors contained in the bible may so conueniently be applied to Rome, as though they had ben properly appointed to describe her (as they were in

deede) it is great preiudice against Rome; although no plainer prowes might be brought. But when so plaine argumentes are brought forth, that without to much impudency cānot be auoided, & all other figures & darke speeches agree accordingly, it is a manifest conuiction that Rome is none other but this Babylon.

But to begin with these plaine places as I haue promised, the first shall be out of the xi. chapter of this Reuelation, the place before alledged. Where it is declared that God in all times, yea in the greatest persecution, would maintaine his Church, and reserue at the least two witnesses which should testifie of his truth, in spyght of Antichrist and hys adherentes. Which although the monstrous beast that ariseth out of the bottomles pit, should murther and slay: yet God should restore them to lyfe againe, continually styrring vp a sufficient number to beare witnes of his name and doctrine. In that chapter I say is contained, that when the beast had murdered them, he should enuy them the honor of burial, and so their bodies should lye in the stræte or market place of that great citie, which is spiritually called Sodoma and Aegyptus, wher our Lord was crucified. Declaring thereby, that as Rome had slaine and crucified the head, so should Rome persecute the members. And in the same citie

where

where their Lord was murthered, the Seruaunts should be persecuted.

But here a man would thinke that I were impudent, to affirme that our Sauiour Christ was crucified at Rome, whom all the world knoweth to haue suffered death at Ierusalem. But you must call to remembrance, that at the first I gaue warning, that I did not vnderstand Rome for the topography of Rome, that is, so much ground onely as is compassed within the walles of that citie, but for the regiment, gouernance and prerogatiue that is claymed, by reason of that Citie or Monarchie, whereof Rome is the heade. And then I shall easelye proue that Christ was crucified at Rome.

For by whom was he condemned? Was it not by Pilate the Deputie or Lieftenant of the Romane Empire? For what cause or crime was he adiudged to dye? Was it not for treason pretended to be committed against the Romans Empire? With what kinde of execution was he put to death? Was it not such as was vsual by the lawes of the Romanes, for such haynous offences as were vniustly layd to his charge? Finally, was not the place wherein he suffered within the circuite of the Romane Empire? May I not then iustlye affirme that he was crucified at Rome, when by the Romane Iudge he was condemned for a crime against

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the Romane state, and executed by a kynde of death appointed by the Romane lawes, and in a place of the Romane dominion: As for the Iewes, they had at that time no authoritie to put any man to death, as they confesse themselues, when Pilate had them take him, & iudge him according to their own law, meaning they should decree some light punishment against him. They answered: It is not lawful for vs to put any man to death, and he hath deserued to dye. As touching the cause, although they accused him of blasphemy, in that he made himselfe the sonne of God, yet could he not be condemned for that, because Pilate would admit no accusation, but such as contained a crime against the Romane lawes. Now as for the death of the crosse, it is manifest to be proper to the Romanes, for the Iewes would haue stoned him, if they might haue condemned him for blasphemy, according to the law of Moses. And that the Angel in that place by no meanes vnderstand Ierusalem, it is manyfest by these reasons: First, that he calleth it that great citie, which terme could neuer be spoken of Ierusalem. Also he calleth it Sodoma & Aegyptus, which was the sea of the monstrous beast Antichrist, which in other places is often called Babylon: Whereas no man euer did imagine that Ierusalem should be called Sodoma, Aegyp-

gypt or Babylon. Adde herunto, that Ierusalem, the place where Christ suffered, was vtterly destroied in S. Johns time, wherby it is euident, that by this great Citie, spiritually called Babylon, Sodoma, and Aegyptus, is ment none other but the Romane Empire, which crucified the head, and should also bring forth the monstrous beast Antichrist, which should torment and afflict the members, which began with murther of the Lord, and should continue, tyll it were destroyed, in murthering of the Seruauntes. And by thys playne text, which cannot be wrested to anye other sense, this great City of Babylon, where Christ was crucified, is proued to be Rome, and the authoritie, rule and power of the Romane City.

The second plaine and euident proofe which I will vse at this time, shall be taken out of the 13. chapter of this Reuelation, where that euil shapen beast is described, which is the head of the persecuting malignant church: hauing. vii. heads, & ten hornes, and is the same which afterwarde in the. 17. chapter beareth the great whore Babylon, the mother of all abominations of the earth. Who so therfore that wil compare these thynges that are written in this booke, concerning the disposition of that monstrous beast, with thos thinges that the Prophet Daniel in the. 7. chapter of this pro-

phecie

phecie describeth of the 4. beastes, and specially of the fourth, which all men confesse to be the Romane Empire, except he be to much blynded with frowardnes & peruers affection: he must needs acknowledge, that this beast which Iohn painteth out, is the same that Daniel setteth out: which contayning in it the cruelty of the Leoparde, the Beare, and the Lyon, which were the former Monarchies, is vnlyke to them all, & therfore is the fourth Empire, which all the world acknowledgeth to be the Monarchy of Rome. What should I speake of the nũber of the hornes, equal in both, and generally of all other partes of their discription, which is set forth so like, and almost with the same wordes both of the one, and of the other, that it wer mere madnes to imagine that this beast which Iohn describeth, should be any other, then that Daniel had so long before portraited. Then if the Beast in Daniels discription, doth signifye the fourth kingdome, as the Angell expoundeth it, which no man will deny to be the Romane Monarchie: The same monstrous Beast, beyng here painted out in this Reuelation, wyth the same shape, coulors and conditions, must nedes signify the Romane Empire, and so Babylon by this reason also is proued to be Rome.

The third argument or proufe is taken out

of

of the.17. chapter of this Reuelation, & the .9. verse. Wher the Angel expounding to S. Iohn the mistery of the beast with seuen heades, declareth in very plaine wordes, that the seuen heads do signify seuen hyls, wheron ỳ woman sitteth. Now seing it is euident, that the woman signifieth a great City, we must se where we can finde a great City builded vpon seuen hyls, that by the interpretation of the Angell is Babylon, the See of Antichrist. And if we take throughout ỳ whole world, wher shal we finde a great City builded vpon seuen hyls, but that great City in Italy? Which al writers Poets, Historiers, Cosmographers, with one consent do confesse to be Rome, which is builded vpon. vii. hils, whose names are these: Palatinus Capitolinus, Auentinus, Exquilinus, Viminalis, Quirinalis, and Cælius. This is so plaine a notation of Rome to be Babylon, builded on seuen hyls, that the Angell could not more playnly haue expressed Rome, though he had named her. Nay this is a more euident and certaine description of Rome, to be the See of Antichrist, then if in plain words he had said Babylon is Rome. For it might be that some other City then that here was ment, might haue the name of Rome, but no other Citye could haue this notation, to be builded on seuen hyls. For Constantinopolis was afterward called new

Rome, but Constantinopolis was not builded vpon seuen hils like vnto old Rome. Therfore this is a plain and manifest circumlocution of Rome, which with no reason can receiue any other exposition.

For what Boy going to the Grāmer schole, and reading in Virgils Georgikees this verse: Septem quæ vna sibi muro circundedit arces. That Citye (sayth Virgil) which hath compassed seuen hyls within her wall, what Boy stay in the Grammer schole, doth not vnderstand this to be ment of the City of Rome, although the Poet in that place, doth not once name Rome? With what face therfore will any man deny, that the Angel here meaneth any other City by this Periphrasis & circumlocution, then Rome? For if any will be so froward to except, that the word of hyls is not taken in the proper sence, but figuratively and Methorically for some other thing, as some would seme to enterprete seuen hils in this place, for. vii. kingdoms, he shall plainly be conuinced by these reasons: First it wer absurd, y the Angell should repeate one thing twise, for in the next clause hee sheweth, that the seuen heads do signify kingdoms also. But specially we must remember, that this is an interpretation of the Angel, which must either be plain & easy to be vnderstood, or it deserueth not the

name

name of an interpretacion. Therefore if the Angel, offring to expound the mystery of the seuen heads, geueth this exposition, that they signify seuen hils: if hyls be not taken in their proper sence, to what purpose serueth this exposition? For if the name of hyls hath nede of an other exposition, he had bene as good to haue left the name of heades vnexpounded. And as for the interpretacion of hyls to signify Kings, is more obscure, darke, and farre fet, then that heads should represent Kings, for it is more apt by Metaphore, to call a King an head, then to call him an hyl. Therfore except we wil say, that the interpretacion of the Angel is in vain, yea more darke, then the thing that is expounded by him, we must nedes confes that hyls are taken in their proper sence for hyls, and then the Citye builded vpon seuen hyls, without all controuersy is the City of Rome.

The fourth & last proofe that I wyll take out of the holy Scripture, is the last verse of the same 17. chapter, which is yet a more plaine description of Rome, if any thing can be more plaine, then that hath bene already spoken of. For ther the Angel in plaine wordes expounded, that the womã which S. Iohn saw, which was the great whore Babylon, is that great city which hath dominion ouer the Kings of the earth. What brasen face is so impudent, to

deny that Rome was that great Citye which had dominion ouer the Kinges of the earth at that time, when this was spoken? Or what other city had dominion ouer the Kinges of the earth in S. Iohns time, but Rome? Who is therefore so frowarde and vntoward, that he will not acknowledge Babilon here to be plainly called Rome? If I should name the chiefe City of England, who would not vnderstand London? If I should speake of the cheif city of Fraunce, who would not conceiue Paris? And when the Angel named the chiefe city of the world, who could be ignoraunt, liuing in that time, or knowing the history of that time, that he vnderstood it of the city of Rome, which was the Seat of the Empyre, and from whence we should looke that Antichrist should come, according to the former prophecies? For it is a shame in this place to flie vnto Allegories, and further expositions of this Angelicall interpretacion, which as I said before, if it be not cleare, playne and easy to be vnderstood, deserueth not the name of an exposition: as when one knowen thing is expounded by an other, as much or more vnknowen, it is vayne, superfluous, and ridiculous. Wherfore, whom any bandes of reason wyl hold in, they must be satisfied with the exposition of the Angell, that Babylon is Rome. For seing it was necessarye for the

church

church of God, to know as wel the place wher Antichrist should sit, as to be instructed of hys craft and crueltie: our saiuour Christ, the author of this Reuelation, would not suffer hys congregation to be ignorant thereof, but sent his Angel plainly to interpreate and expound the vision of the great whore, that the Church being throughly admonished of her wickednes, and instructed perfectlye to know her, myght more easely take heede of her, flee from her, and abhorre her. So that according to my premiss I haue sufficently proued by autoritie of holye scriptures, this first proposition which I take in hand, that Babylon is Rome.

But because some are of such obstinate and wilful frowardnes, that nothing will satisfy them, but they wyll styll grudge and repine, carpe and obiect against my interpretations of the holy Scriptures (for the text they cannot deny) I wish them that are such, if they like not these expositions which I haue brought to the defacing of Antichrist and his religion, then that they admit & reuerence those expositions, which their own Authors bring for the maintenance of the Popes authority and his religion. Of which sort are these: God (saith Moses in Genesis) made twoo great lightes, the Sunne to rule the day, and the Moone to gouerne the night: That is, sayth the famous

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Interpreter, God ordayned the Pope and the Emperour to rule the world. By the Sunne is ment the Pope, and by the Moone the Emperor. And loke how much greater and more glorious the Sunne is thē the Moone, so much greater and more glorious is the Pope, then the Emperour. And not content with thys, he counteth by Arithmatike howe much greater the Sunne is in quantitie, then the Moone, by proportion that it hath to the earth, and so by many partes he concludeth, that the Pope is greater then the Emperour. But here a man might help him, what by Geometry, and what by Arithmatike, for where as the Sunne is 116 times greater then the earth, and the earth 39 times greater then the Moone (as is proued by Mathematical demonstratiō) the Pope should be 6474. times greater then the Emperour. This is one noble exposition that is set forth to aduaunce the dignitie of the Pope and his kingdome.

An other lyke to this, is vpon the wordes of the Apostels, which answered vnto our Sauiour Christ, when he commaunded him that had no sword, to sell his coate and bye one, signifiyng the great daunger that was at hand: Lord (say they) here are two swordes. These words (sayth the Gloſar) are the Ciuill and Ecclesiasticall power, which remained in Peter, and

therfore

therfore his successor the Pope hath preheminence of both. No doubt a worthy interpretation & that agreeth wel with the text, and doth the Pope great worship. Againe S. Paule saith to the Corinthians. 1. Cor 2. The spiritual man iudgeth all things, and he him selfe is iudged of none. This spiritual mã, saith the Interpreter is the Pope, which is Iudge of al the world, and may not be controlled of any mã, no though he draw with him innumerable soules into hel fier, ther to be tormented with the Deuil and him for euer more, yet no man must be so bold as to finde fault with him, or to say: Domine, quid ita facis? Lord, why do you so? Is not this an handsome exposition? Yes I promis you euen like vnto this other: Statuimus vt Clerici nec comam nutriant, nec barbam radant: We decree (sayth the Canon of an auncient Counsel) that the Clergy shall neither weare long heere, nor shaue their beards. The Glosar finding this Canon to be so cleane contrary vnto the custome of the popish Clergy, who vse to weare long heare, and to shaue their beardes, thought he woulde drawe it at the least, if it would not come by faire meanes, to maintaine the lawdable custome of the popishe Clergy: and by exposition of one word, he maketh the whole Canon to serue his turne. Therfore Statuimus (saith he) which is we decree, is to

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be expounded for Abrogamus, which is, we disanul or abrogate, and so the sence afterward falleth out very plaine for the popish Priestes lone: We disanul that Priests should go with out long heare, or vnshaven beards. A right cunning interpretation, and proper for the place, and such in effect are all those that serue for the maintenance of the Popes authority and the religion of Popery. Therfore, he that is of so sharpe iudgement, that he wil mislike and refuse these playne expositions which I haue brought of the places before alledged, and except against them, as enforced, constrained, & far fetched: let him like of, praise, magnify, and admire these interpretations, which are sought to vphold & establish the Popes throne, and religion, as rightlye, faithfully, and truly collected. Atq; idem iungat Vulpes, & mulgeat Hircos, and by as good reason let him ioyne for hys plough not Oxen, but Foxes, and mylke for his payle, not Ewes, but he Goates, as the Poet saith.

Now that I haue proued Babylon to be Rome by autorite of scripture, it foloweth that I must shew for the same, the consent of auncient Doctors. And as in my former probation I touched onely such places as did plainly, directly, and manifestly set forth my purpose: so in this behalfe I wil deale with the Doctors.

Not

Not such as they are wont to allege against us, names in deede of great and reuerent antiquitie, but workes of mere falsehood and forgerie, bewraying their Authors not to be such as they are fathered vpon, but such as out of the body of blindnes and superstition of much latter time haue begotten them. Such are the decretal Epistels of the old Bishops of Rome, Linus, Clemens, Anacletus &c. Of which Clemens writing to S. James, forsooth in his second Epistle chargeth him very earnestly that the Fire be cleanly kept, so that there appeare no Mise dung, or any other filthynes among the fragmentes of the body of Christ, with many other apostolical commaundements. The impudence of whose Authors appeareth notably in this, that where as they were ignorant Buzzards that could not write true Latine, they would ascribe their counterfet Epistels to so learned Fathers, as though at that time when women and Children spake Latine naturally as their mother tong, the Bishops were so unlearned, that they did write so barbarously, and were not able to vtter their mynde in true Latine.

But leauing those delicates for such as long after them, I will vse no auoritie for this purpose, but such as they cannot refuse, but that it is auncient, catholike, and authentical. I will

begin therefore with Irenæus, one of the most auncient & authentical writers that the church hath. Who in the fift booke of his treatise against all Heresies, speaking of the see of Antichrist, upon the last verse upon the .13. chapter of this Reuelation, where it is saide, that the number of the Beastes name is sixe hundred, sixtie and sixe, sheweth that the opinion of many in hys tyme was, that seyng thys name Λατεινος, which is in English The Latine Man, or Romane, in the numerall Greeke letters containeth this number, that Antichrist must bee sought at Rome. His wordes are these: Sed et λατεινος nomen sex sentorum sexaginta sex numerorum. &c. et valde veresimile est, quoniam verissimam regnum non habet vocabulum Latini enim sunt qui nunc regnat. Also (sayth he) this name LATEINOS, containing the number of 666, is thought to be the name of Antichrist, and it is very like so to be, for that which most undoubtedly is a kingdome hath that name, for they be Latines which now do raygne.

The numbering of the beastes name by ϛ Greeke letters.

λ	30
α	1
τ	300
ε	5
ι	10
ν	50
ο	70
ς	200

You see by thys testimony of Irenæus, that this prophecy of old time was understoode of Rome, and that the number of the Beastes name is to be found in one that beareth rule at Rome. If this exposition or explication of the Beasts name had bene deuised by Luther

Zwynglius

Zwynglius, or Caluine, it might haue bene suspected, as a thing imagined of spight and enuy against the Church of Rome, but when it is brought forth by so ancient a Doctor, which liued not manye yeares after this Reuelation was geuen, as he him selfe saith, it was but a litle before his time, vnder Domitiane the Emperour, which died fifty hundred yeares before Luther was borne: we must needes iudge it both to be very ancient, and voyde of all partialitie. Wherefore I will passe ouer diuers other applications of that number to other names, which neuertheles hyt Babylon home, because they haue bene sought out of late by such as beare yll will vnto Rome; for I think this is sufficient with all reasonable men of equal iudgement, to proue that this is no new opinion to seeke the Seat of Antichrist at Rome. They them selues to proue their doctrine catholike, alledge authority of a fifty hundred yeares antiquitie: beholde this opinion is fifty. vi. fifty. hundred yeares olde, that Antichrist should be a Romane, and that the Se of hys tyranny should be at Rome.

The second witnes of this assertion that Babylon is Rome, is Tertullianus, a very auncient writer also: Who in plaine wordes affirmeth that Babylon signifieth Rome, in the third boke agaynst Martion, which denyed

that Christ had a true body. Wherefore Tertulliane vseth this reason against him: That thing which hath a figure of it, must be a thing of truth, and so discoursing of many thinges figured, and the figures of them, commeth to these words: Sic et Babylon apud Iohannem nostrum, Romanæ vrbis figuram portat, perinde & magnæ, et regno superbæ, et sanctorum debellatricis. That is to say: Euen so doth Babylon (in the Apocalyps) of our S. Iohn, beare the figure of the citie of Rome, which is altogether as great, and as proude in raygne, and as great a persecuter of the Saintes, as Babylon was. You see therfore most clearly and playnly, that Tertulliane with all his learning could not interprete these things that be written in this Reuelation, concerning Babylon to be applied to any other citie then Rome. And he is also a witnes voide of all partiality or affection to either part, of them that striue in our daies. For he departed here about .xiij. hundred yeres before our time: why should we not then be credited in this case?

Well, next vnto him I will ioyne Chrysostome, in his Commentarie vpon the seconde Epistle to the Thessalonians the second chapter, in his fourth Homelie. Where as S. Paule speakyng of the manyfestation of Antichrist, saith, they knew what was the stay, that he

was

was not presently revealed: But when that stay is taken awaye, he should be revealed in his due time. Chrysostome expounded this stay, to be the Romane Empire, which must gene place vnto Antichrist. That lyke as the Persians came in place of the Chaldeans, the Grecians in place of the Persians, and the Romanes in place of the Grecians: euen so Antichrist shoulde inuade the Empire of the Romanes: Vacantem imperij principatum inuadet, & tentabit ad se rapere hominum & Dei imperium. Antichrist (saith he) shall inuade the vacant principalitie of the Empire, & shall assay to draw vnto him self the Empires both of God and men. And is it not manyfest that the Papacie grew and toke increase by the decay of the Empire, and at the fal of the Monarchie challenged full possession of all dominion, both spirituall and temporall?

Of the same iudgement is S. Ierome writing vpon the same place of Paule vnto Algasia, in the eleuenth question, whose wordes are these: Nec vult aperte dicere Romanum imperium destruendum, quod ipsi qui imperat æternum putant, vnde secundum Apocalypsin Iohannis in fronte purpuratæ meretricis scriptū est nomen blasphemiæ, id est Romæ æternæ &c. That is: Neither will he openly say, that the Romane Empire should be destroyed, which they

they that gouerne it thinke to be euerlasting, wherefore according to the Reuelation of saint Iohn, in the forehead of the purple whore there is written a name of blasphemie, which is, Rome euerlasting. Loe here an other witnes of good antiquity, and sufficient credit, which not onely agreeth plainly with Chrysostome, that Antichrist should take possession of the Romane Empire, when it should be decayed in the Emperours: but also most plainly agreeing with Tertulliane, calleth that Babylonicall strumpet, which is described in the. 17. chapter of this Apocalips, that purple whore of Rome, and the name of the blasphemy to be, Rome euerlasting: As though he had heard the Pope brag of the eternitie of his Sée, which he sayth is the Rocke, against which the gates of hell cannot preuaile. But he is foolishly beguiled, for Rome the Sée of his popedome is by S. Iohns iudgement that Babylon of whom the Angell preacheth, that how soeuer the boast of her eternitie, She is fallen, she is fallen, euen Babylon that great citie, and neuer shall rise againe.

They cry out against vs that we raile, and speake contumeliously of the holy Sée of the Pope, when we cal Rome the whore of Babylon: but when the olde Doctours (to whose iudgement they them selues appeale from the authoritie of the scripture) feare not to plainly

in their

in their writings, to paint out the Babylonical Strumpet in her right coulors; in flat words to say she is Rome, the mother of all abominations, and the Sea of Antichrist: why should we be blamed for saying as we are taught by them? And especially of those men that make so great vaunts, that the judgemēt of the Fathers is al together on their side: by whō they offer to be tryed, when they dare not abide the judgement of the Scriptures.

Againe, consider I pray you of the old Doctors, before Antichrist were openlye revealed, did understand by the scriptures, that he should sit at Rome: what think you would they have said and written, if they had lived in these dates, and knowen and seene all that was prophecied to be fulfilled in him, with what confidence suppose ye, they would have inveyed against him? With how open mouthes would they have cryed out upon him? At least wyse do you not thinke in your conscience, that if then they had considered the authoritie of the Pope, and hys wholesome doctrine, they would have chaunged their mindes, and recanted their writings against Rome, and repented that ever they had called her the purple whore of Babylon, saying she is the holy mother church of Rome, the Sea of the most holy father the Pope, the head of the same church?

I must

I must nedes say thus much in your behalf (O ye Papistes) as yll as I love you, that if Jerome, Tertulliane, and the rest of the Doctors did so account of Rome as you affirme of them, they were much to blame to defame her with such odious names, as to cal her the purple whore of Babylon, which must nedes make her vehemently suspected to be the Church of Antichrist, and not of Christ. For what Papist in these daies dare say, that which Jerome saith, that Rome is that purple Harlot Babylon, which S. John speaketh of in the Apocalyps? The same Jerome in his .13. booke of Cõmentaries of the prophecie of Esay, upon the 47. chapter writeth in this maner: Licet ex eo quod iuxta .70. scriptum est θυγατηρ βαβυλωνος id est filia Babylonis, non ipsam Babylonem quidam, sed Romanam urbem interpretantur, quæ in Apocalypsi Iohannis & Epistola Petri Babylon specialiter appellatur. &c. That is: For as muche as the seuentye Interpreters write, not the daughter Babylõ, but the daughter of Babylon, some so interprete thereof, not Babylon in Chaldea, but the Citie of Rome, which in the Reuelation of S. John, and the Epistle of Peter, is specially called Babylon. Note that Jerome in this place accõpteth Rome to be Babylon the yonger, daughter of Babylon the elder. And secondly, that this was not his

opinion

opinion onely, but the consent of many other in his time, and namely of suche as vsed to interprete the Prophet Esay. Thirdly, and especially consider, that he affirmeth Rome in the Apocalyps to be especially called Babylon. So that Babylon in the Apocalyps, by his iudgement, cannot be vnderstood for nothing els but Rome, because Rome is there specially figured by Babylon. What meaneth Ierome so often to beate in this nayle that Babylon is Rome? If it had slypped out of his pen but once, he might haue bene pardoned for his ouersight: but when he hath neuer done writyng, that Rome is Babylon, why should we attempt him any longer for a Catholike?

For in his Preface vnto the booke of Didymus, De Spiritu sancto, which he translated out of Greeke into Latine, writing to Paulinianus, he vttereth these words: Cum in Babylone versarer, et purpuratæ meretricis essem Colonus, et iure Quiritum viuerem, &c. Of late (saith he) when I was in Babylon, and was an inhabitant of the purple Harlot, and liued after the lawes of the Romanes, I thought to intreate some what of the holye Ghoste. What mooued Ierome in this place so odiously and contumeliously to call Rome by the name of Babylon, but that he could neuer consider Rome otherwise but to be the Sea appointed

for Antichrist. For in other places where he interpreteth the Scriptures and Prophecies, concerning Antichrist, we may lesse marueil if he interprete Babylon for Rome, because no reason could leade him to expound it otherwise. But here talking pleasantly with his friend, what necessitie compelled him to vse such descriptions of Rome, but that this perswasion was so deeply grauen in his minde, that Babylon is Rome, that neither in earnest nor iest he could forget it, but is alwaies harping vpon it, as though he thought scorne to call Rome by any other name, then that he had learned in the scriptures to be Babylon, and the purple Harlot. For in like maner, writing to Marcella a vertuous Gentlewoman of Rome, whom he allured to forsake Rome, and to liue retyred vnto him in Bethlehem, one especiall reason that he vseth to perswade her is this: That as Bethlehem, whether he would haue her to repaire, is situate in the holy land, and the place consecrated to the birth of CHRIST: So Rome where she desired to remaine, was the Babylonical Harlot, according to the Reuelation of S. Iohn, appointed for the birth of Antichrist, which there should arise, and exercise his tyranny, and from thence should deceiue the whole world with his wicked wyles.

But who so will reade the workes of Ierome,

may finde yet more places, in which he is bold to call Rome Babylon, the verye Sée of Antichrist. Whereby it is apparant that it is no new or straunge matter to sæke Antichrist at Rome, when such old Doctors of the Church so commonly in Commentaries, Epistels, and other writinges do teach vs that Rome is Babylon, and the scripture affirmeth that Babylon is the Sée of Antichrist. But let vs leaue S. Ierome, and sée what other say of the same matter.

S. Ambrose, writing a Commentarye vpon the Reuelation of S. Iohn, is of the same iudgement. Of the authoritie of the woorke I wyll moue no question at this time, seing it is commended to vs by Cuthbert Tonstal, late Bishop of Duresme, who founde it in an old Librarie, and first set it in print, vnder the name of that great S. Ambrose, and is willing that men should so thinke of it. It is good authority I say, against the Papistes, being commended by so Catholike a Prelate, and bicause they are woont to receiue whatsoeuer commeth vnder the name of an old Doctor, though it be neuer so vnlike his writing, and cry out vpon vs for reiecting at our pleasure the workes of auncient Doctors that make against our doctrine, as though we reiected any without cause, or they refused none for any cause: wheras Ihg-

him their great Patron blusheth not to reiect the reporte of two generall Counsels, the fift and first of Constantinople, which are cõmended to vs by publike faith of the church of Constantinople, because in the one Pope Honorius is condemned and accursed for an heretike, and in neither of both the Popes Legates could haue the highest place, according to the request of their ambitious Maister. But as for this Ambrose, if he were not Ambrose of Millain, yet is it apparant by the stile that he was some auncient writer of the Latine church, and he throughout this prophecie interpreteth Babylon to be Rome, and Antichrist to be sought no where but at Rome.

Primasius also a very auncient writer, who like wise commenteth vpon the Apocalyps, expoundeth these prophecies of Antichrist to be fulfilled in the Romane Empire, and of the citie of Rome.

S. Augustine in his learned worke De Ciuitate Dei, not once or twise, but often times is bold to call Rome Babylon, & Babylon Rome, as in his. 16. booke, c. 17. chap. he calleth Rome an other Babylon in the West. And in his. 18. booke, c. 2. chapter he calleth Babylon of Chalden the first Rome, and Rome of Italy the second Babylon, willing men to consider, that in the beginning of the city of God, which was

the church in Abrahams time, the first Rome that was Eastern Babylon her enemy was builded in Chaldea, and about the same time that the first Babylon was destroyed, least the city of God should lack her enemy, the second Babylon which is Rome in Italy was erected. It is a straunge matter, that the same city which is the professed enemy of the city of God, should be the mother of al religion, and the very city of God it selfe. O Augustin, thou wast not wel aduised to make the city of Rome enemy to the city of God, that Rome should be the same to the church of God, that Babylon of old was at Ierusalem. The same Augustine in the 22. chap. of the 18. booke, calleth Rome another Babylon, and daughter of the first Babylon. And in the 27 chap. he calleth Rome Western Babylon. By these and other testimonies of olde writers that might be brought, but for tediousnes I suppose it is sufficiently proued that Babylon in this my text spoken of, is Rome, and that we should not seeke Antichrist to procede from any other place then from Rome. But what neede I trouble my selfe to seeke further testimonial, for confirmation of this matter, that Babylon is Rome, then of the Papists: that S. Peter in his Epistle where he sendeth salutacions from the Church gathered in Babylon, by Babylon vnderstandeth

Rome

Rome. And they learne it of Ieronime, which in the life of S Marke doth so expound it. So greedy they are to finde a place in Scripture where Peter should be said to haue bene at Rome, that they are content to acknowledge Babylon in the Scripture to be vnderstood of Rome. And thus I haue performed I trust sufficiently, that which I toke in hand to proue, both by the auctority of holy scripture in plaine & manifest textes, & by consent of many auncient writers, yea by the confession of the Papists themselues, that Babylon in the Scripture is taken for Rome. And thus much for the first part, in which because I haue bene ouer long, I will be shorter in that which remayneth.

In the second part I promised to declare how Babylon which is Rome, is fallen, according to the prophesy of this Angel. She is fallen saith the Angel, she is fallen. He repeateth the word falling for two causes. First, to declare the certainty of her decay, that howsoeuer she seemed to flourish and triumph, as though she should neuer haue fallen or come to ruine: yet God for her wickednes most righteously, and for the comfort of his church most mercifully, had decreed vndoubtedly that she should fall, when that time was once come, which in his most wise and well ordered counsell was appointed for destruction. Secondly, he repeateth

twise

twise that she is fallen, to shew that she should haue an vnrecouerable fall: she should not fal as other cities, which haue risen againe, but she should fall, with out al hope of recouery, neuer to be restored again. Therfore in the .18. chap. a mighty Angel taketh vp a great mylstone, and throweth it into the sea saying: VVith such violence shal Babylon that great city, be throwne downe, & neuer be sene any more. So that as it is impossible for a great milston, throwne with great force by a mighty Angel into the bottom of the sea, to rise vp againe, and swym aboue the water: so impossible is it ẏ Babylon, when she is at the lowest of her fall, should euer be set vp agayne. And in the .19. chap. it is said: That the smoke of her burning ascended vp for euer and euer. Also of her vtter desolation descriptions are made in the .18. chapter, wher it is said, that Babylon is made a dwelling place of diuels, a cage of vn cleane birds, according to the prophecy of Esay, concerning old Babylon that Zyim and Ohym which be Sprightes and Coblins shal walke in her pallaces, Scrichewles and Ostriges shall cry in her houses, Apes & Satyres shal daunce in her beutiful buildinges. No voyce of men shal be heard in her, no sound of a Myll shal be heard, no light of a candle shal be sene, but perpetual solitude and sorrow shall wel therefor

euer-

euermore. Therfore saith the Angel, She is fallen, she is fallen, that is she is destroyed, and neuer shall be repaired.

But if we wyll better vnderstand how she is fallen, we must consider more distinctly wherin she is fallen. First, in wealth and riches she hath sustained a great fall. Consider how many kingdoms and states of the worlde haue renounced her obedience, & all thois haue withdrawen great rents, reuenues, & commodities, that in times past were addicte to the maynteinance of Babylon the church of Rome. A great fal without peraduenture, and that wyll neuer be recouered. Remember so many Abbies, Monasteries, Nunneries, Frieries, Hospitals, Chauntries, Churches and Chappels, now ouerthrowne and made euen with the ground. All lands, iewels, ornaments and great treasures that belonged vnto them, cleane taken away from them: & you wyl confes with me, that Rome in riches hath a great fall. Yea, if you would see with your eyes a manifest example of Gods iudgement agaynst Babylon, behold that euil fauoured mynes and heapes of Monasteries, that wer somtyms gorgeous and sumptuous buildings. The same end remaineth all that pompe and pride of Babylon, not yet altogether beaten downe, but euen now in falling. For the mouth of the Lord hath spo-

ken

ken it, & his immutable counsell hath decreed it, and he hath sent an Angel to proclaime it.

Some wish perchaunce, that Monasteries had stood still, and bene conuerted to better vses: But vndoubtedly the prouidence of God so ordered all thinges, that his curse which was vpon them might be executed, and the prophecies that were concerning them, might be fulfilled, that they might be a monument of his wrath vnto all the posteritie, the beginning of the fall of Babylon, and an example of the destruction of all the rest that should follow soone after. Who would euer haue thought that so great ritches, treasures and reuenues should so sodainlye be ouerthrowen, destroyed, and come to nothing? Therfore it is manifest, that in wealth and worldly substance, whereby the pride, voluptuousnes, and intemperance of riotous Rome was maintained, and grew to an intollerable exces, is greatly diminished, sore decayed, and hath a foule fall, and shortly shall haue a finall fall.

Wel, Babylon is not fallen onely in wealth and ritches, but also in power and authoritie. For the Kinges of the earth, which some times were subiect to that monstrous Beast, haue now shaken off the yoke of her seruitude, and withdrawen the obedience of all her Subiects from her. Yea, the most part of the ten hornes,

which sometime gave ouer their power and authoritie vnto the Beast, in which were all the Kings and Potentates that acknowledged the Pope for their supreme head, and soueraigne Lord, do now hate and abhorre the Harlot of Rome, and shall make her desolate, by withdrawing their subiectes from her obedience, and nakedly spoiling her of her treasures, and shall eate her flesh for pure hatred, and burne her with fire: For great is the Lord which iudgeth her. So that she which before at her pleasure might commaunde all Princes to begyn warre, to cease from war, to defend her quarels, to annoy her ennemies: now is glad to flatter a few seduced Princes to take her part, that she be not vtterly forsaken of all men. Deuis to practise by treason and treachery, subborning Rogues and Vacabondes to styr vp tumultes among the rude people, to trouble godly estates and common wealthes, that dispise her dominion, but without all hope euer to recouer her auncient tyranny.

Her thunderbolles of Excommunication, which were sometime terrible to all men, are now feared of no man. What though she retaine her proude and presumptuous stomache, & will do while her breath lasteth, to pronounce sentence of deprauation against Princes that abhorre her wickednes? by impudent arro-

gancie

gancie is not so muche detested of manye, as laughed to scorne of al. Her Proctors and priuie practisers, though they chaunge them selues like Proteus, into neuer so vnlikely shapes, are espied in euery corner. For God him selfe reuealeth their pretences, and will not suffer her to preuaile any longer. So that in power and authoritie Babylon is fallen, and falleth dayly more and more into vtter contempt with all men, vntil she be vtterly consumed & brought to nothing, which wyll not be long before it come to passe. For this sentence that God hath throwne against her, & begun also to execute, cannot be chaunged, or much longer differred.

But especially and chiefly Babylon is fallen in credite of her doctrine. For besides so many Princes and states of Christendome, that by publike authoritie haue receiued the Gospel, and vtterly abolished al Babylonical doctrine: euen in the midst of her tyranny and persecution, great multitudes dayly are lightned with the bright beames of the Gospel, that for al Inquisitions, imprisonments, exquisite torments and cruel burnings, they neuer a whit diminish, but rather increase, as God hath prouided that the blood of the Martyrs shoulde be the seede of the Church. And they are more then obstinate, if they do not acknowledge that this matter is gouerned from God aboue. For if it

had begun of new, it must needes have decayed before this time, and come to naught, as Gamaliel said of the doctrine of the Apostels. Therefore in fighting against it, they shewe themselues but after the maner of the old Giants, to make warre against God. Neither is it contayned in this Prophecie, that Antichrist should gather together the princes of the earth to make battail against hym that sitteth upon the white Horse, whose name is The word of God, but al to their better confusion & destruction. For the word of God must conquer and prevail in the last age; and Antichrist must be consumed by the spirit of the mouth of Christ, which is his holy word, and vtterly abolished by the glorious brightnes of hys comming to iudgement, as S. Paul testifieth in the seconde chap. of the second Epistle to the Thessalonians. Therefore it is in vaine that they seeke to vnderprop the doctrine of Babylon by cruelty and tyranny, for al will not serue, seing the time of her final fal approcheth, and now already our Saviour Christ with the spirite of his mouth hath wasted and consumed a great part of that credit and estimation, in which the doctrine of Babylon of long time hath triumphed. And it is our partes to pray, that her credit may dayly more and more decrease, that the kingdome of Christ may be perfectly established amongst

as, and the kyngdome of Antichrist may be ouerthrowen euen from the foundation. That no superfluous reliques of Babylonical religion may remaine, where the Church of Christ is in building, but that the doctrine of Babylon may fal altogether.

Thus haue I declared that Babylon in wealth and substance, in power and authority, in credit and estimation of her doctrine is fallen, and that without hope of recouerye. For her credit is cracked, not onelye amongst her enemies the Protestantes, but euen amongst her best frendes, and greatest Archpapistes. For I suppose ther is none in the worlde so blinde, so superstitious, so deuoutly addicte in all pointes of popish idolatry and superstition, as they were. xxx. or xl. yeares past. Although ther eies neuer so obstinatly against the light of Gods word, yet some effect of the beames of grace wil pearce euen through their eye lyds. And that they them selues cannot dissemble, although they would neuer so faine, but that they haue bene deceiued with greate errours and shameful superstitions. Their Pardons, their Pilgrimages, their Legendes, who is now so blinde that seeth not how the worlde hath bene seduced by them? And the simplicitie of the people abused to satisfie their insatiable couetousnes.

As

As for the greatest Patrones of Poperie that be learned, they cannot denye, but that great errours haue been receiued and taught for truthes. Yea the Pope hym selfe hath acknowledged that many errours haue crept into the church, yea euen into the Masse: but the reformation of them pertaineth to hym alone, and the generall Councell. But what hope of reformation is to be looked at their handes, let it be seene in the decrees of the last Councell of Trent. What little Wise those great mountaines in so many yeares trauel haue brought forth? In fortie or fiftie yeares consultation two great matters reformed! One for Pardoners not to be common Pedlers, another for the Communion in both kindes, to those that desire it. So they confes it were as good in one kinde, and agree with them in all other pointes of Poperie. Yet al was not well, they conselle by their conjection. And as for the greatest pyllers and Doctors they haue, if they be pressed neare, acknowledge a great deale more. As one that landed late at Yarmouth, before witnes of good credite testified, that if he might be satisfied in two points, concerning the Popes Supremacie, and the reall presence, for other matters he would not greatly striue. So that I will conclude, that Babylon is fallen in ritches, in power in credite of

doctrine,

doctrine, not onelye with Protestantes, but euen with Papistes themselues.

But now I knowe what will be obiected against me, that I haue trauelled al in vayne, to proue that Babylon is fallen, and that Babylon is Rome: And that I haue abused the textes of Scripture, and sentences of old Doctors to proue the same. For whatsoeuer is contained either in the scripture, or in the writing of the auncient Doctors, to proue that Babylon is Rome, is to be vnderstood of Rome vnder the heathen Emperors, and not vnder the Popes: And that all this whyle I haue wrested the scriptures, & inforced the Doctors to affirme that which they neuer thought of. Indeede, I will confesse that some prophecies contained in this Reuelation, were fulfilled in the heathen Emperors, and that the heathen Empire was an introduction vnto Antichrist: but that Antichrist the great enemy of the church of Christ which is principally called Antichrist, could not be any of the heathen Monarchie, I will make it manyfest by plaine demonstrations. And first I will retaine this principle, sufficiently proued before, that Rome is the Seat of Antichrist, and that by authority of scriptures, and consent of auncient writers, we can take him no lower, but in the Romane Empire. And now the controuersie resteth in this, whether

the heathen Emperors or the Pope be them.

First S. Paule in the second chapter of the seconde Epistle to the Thessalonians, speakyng purposely of Antichrist, saith expressly that he shall syt in the Temple of God, which is the Church of Christ. But it is manifest, that the heathen Emperors did not sit in the Church of God, therfore the heathen Emperor is not this Antichrist. And by the same reason it is manifest, that Mahomet is not that especiall Antichrist, because he sitteth without the temple of God, as ther be diuers that would haue these thinges to be vnderstood of Mahomet or Ottomanus: but it is as cleare as the Sunne at noone daies, for as much as neither the heathen Emperors, nor Mahomet, nor Ottomanus sitteth in the temple or church of God, that none of them is that great Antichrist, of whom the prophecies of the Scripture are to be expounded. And where as some of them interprete the abomination of desolation, whereof Christ speaketh, to be ment of Antichrist, or at least wyse to be a figure of him, that cannot be vnderstood of the heathen Emperours, or any other that is without the church, for that standeth in the holy place which is the temple, and signifieth the Church. Now the Pope sitteth in the midst of the temple of God, and boasteth himselfe to be God, challenging to him selfe

such authoritie as is proper onely to God, and vsurping such honour as is peculier onely to God. Therefore not in the heathen Emperours, but in the Popes is this prophecie accomplished.

Another reason to proue that Antichrist, which in this Reuelatiõ is foreshewed to come into the world, cannot be vnderstode to be the heathen Emperours, is taken out of the xvij. chap. of the same booke. For there the Angel interpreting vnto S. Iohn the misterie of the Beast that beareth the Harlot, which hath vij. heades, signifie. vij. hyls, he declareth that they signifie also. vij. Kinges, or principal estates, or formes of regiment, for so the name of King is often taken in the Prophets, and specially in Daniel, at which prophecie S. Iohn borroweth many phrases. Of these seuen heads fiue (he saith) were fallen, the first was then presently in authoritie, & the seuenth was not yet come, which seuenth was the monstrous beast Antichrist, that was both the seuenth and the eight. Now it is euident, that this could not be vnderstood of the heathen Emperours, for Nero the first persecuting Paynim, was come and gone, and Domitian an other Persecuter, by whose tyranny S. Iohn was banished into the Ile of Patmos, where he saw and receiued this Reuelation, was then in authoritie: So

that of the Monarchie or tyranny of heathen Emperours this could not be vnderstood, and of the Christian Emperours no man wyll expound it, so that it must needes be turned ouer to the Pope, for it can rest in no place els. And being referred vnto him, al the rest hath a very apt exposition of the citie of Rome, and the dominions therof hath had seuen principal states or formes of regiment. The first state of Kings, the second of Consuls, the third of Decemuiri, the fourth of Dictatores, the fift of Triumuiri, the first of Cæsars or Emperors, & the seuenth of Popes. Now fiue of these states or formes of regiment were fallen and abolished in saint Iohns time: the first which was the Emperors in his time was in place, & the seuenth which is the Popes, was not yet come, which was the verye Beast it selfe: the Romane Empire reuiued, and raised vp from the bottomles pyt of hel, into the vsurped tyranny of the Pope. And this is that beast, that sometimes was of wonderful great power and glory in the daies of Augustus, and some other of his successors, but then much decayed, as if it had not bene, although in some sort it were, but should be restored in the vsurped authoritie of the Pope, that clayneth al the world to be his Dioceese. Which power commeth not from God, but from the Prince of pride, out of the bottomles

pyt,

pyt. But chiefly let vs consider, that the beast although he be but one, yet in the accompt he standeth for two, for he is that seuenth head, and eight also: And remember that the Pope challengeth double authoritie, namely the power of both swordes, the spiritual & the temporal. So that in this exposition all things agree most aptly. Agayne, it is manifest in the scriptures, that Antichrist should deceiue the world with false doctrine, vnder pretence and colour of true religion, and therefore so often times the scripture warneth men, that they be not seduced by him, which were needeles, if any open professed enemie of Christ should be that Antichrist. For there is no likelyhood that an heathen man, a Iew or a Turke should deceiue any multitude of true Christians, but he that vnder the pretence of the name of Christ, seketh most of al to deface the honor of Christ, he is a subtile aduersary, and the very spirit of Antichrist, as S. Iohn also in his Epistle doth testifie. For in the seconde chap. speakyng of those Antichristes which were the forerunners of the great Antichrist, he sheweth that they went out from the church. And in the. 4. chap. he calleth them false Prophets, and teacheth them how to knowe the spirite of Antichrist: He that denieth Iesus to be Christ, he that denieth that Iesus Christ is come in the

flesh. That is, he that derogateth any thyng from the honour of Iesus to be Christ, and in his flesh to haue performed the ful woorke of mans redemption, as the Pope doth most blasphemously, he is Antichrist: and who so teacheth any such doctrine, speaketh by the spirit of Antichrist. For the testimonie of Iesus, is the spirite of prophecie. Seing therefore that S. Iohn accompteth Antichrist for one that is gone from the church, and for a false Prophet, it is cleare that Antichrist is no heathen Emperour, which was neuer of the Church, nor any false Prophet, that toke vpō him to teach in the Church. The same may be said of Mahomet, who neuer professed him selfe to be a Christian, nor yet a Prophet in the Church of Christ, pretending to vpholde the religion of Christ, but an open enemy of the Gospel, and of our Sauiour Christ, altogether without the Church. By these argumentes I doubt not, but all men maye see, that seyng Babylon is Rome, and that the head of Babylon is Antichrist, that he cannot be anye of the heathen Emperors, but euen the Pope him selfe. And therefore I conclude, according to my text, that Rome is fallen, if Babylon be fallen.

Now remaineth the last part that I promised to entreate of, namely the cause of Gods so seuere iudgemēt against Babylon, that he hath

decreed

decreed her vtter ouerthrow and destruction, which the Angell comprehendeth in theese wordes: Because she hath made all Nations dronke with the wine of the fury of her fornication. That is: she hath deceiued all the world with false doctrine, which he compareth vnto two kyndes of vices, whereby men are so deceiued, that they leese all ryght iudgement: Dronkennes and Fornication. For as these two vices do allure men to commit them, by coueting of vaine delectation that is in them: euen so Babylon hath enticed all men lyke another Circe, to drynke of the cup of her delectable errors, and to commit moste filthy fornication with her idolatrous religion. For of al other religions to the carnall man, none is so pleasant as Popetie is, in which he so many kyndes of satisfaction to be obtayned both in this lyfe, and after men be dead, that there is no greater securitie of an vngodly life to be in, then in the fayre promises of Poperie. And that causeth so many willingly to embrace it, and so loth to depart from it, because they would fayn continue without checke of true doctrine, which calleth men to repentaunce, and amendment of lyfe, or els threatened eternall damnation. For howsoeuer it pleaseth them to charge the doctrine of the Gospell with cause of securitie, it may easily be seen by comparison of it, with

the doctrine of Poperie, whether be cause of securitie: that which teacheth no satisfaction but one, for them that be penitent in this lyfe: or theirs that hath so many wayes to merite rewardes, and to satisfye for sinnes, not onelye whyle men lyue in the worlde, but also for them that are already gone out of it. And there is no wyne so sweete to the taste of a carnall man, as that which maketh hym drunke with opinion of his owne righteousnes, as it is the nature of strong wyne, to make verye Cowards thinke them selues to be valiant champions: and such is the cup of popishe doctrine, containing merites and satisfactions.

Agayne, when we consyder that Antichrist should make men drunke with his erroneous doctrine, we marueil lesse howe men could be so blynded and infatuate, that they could not see and perceiue such grosse errours, and manifest vntruthes as are in poperie. For as they that are ouercome with the strength of wyne, haue lost the ryght vse, both of their wit, and of their senses: euen so they that are drunke with the heretical doctrine of Papistrie, do grope in the cleare lyght of the Sunne, and see not their owne deformity, though all the world beside crye out of them. In lyke maner, they that be ouercome, with the vnhoneste loue of harlots, haue their reason so imprisoned in corrupt

rupt affection and foliſhe fantaſie, that they are at libertie neither to ſee their owne folly, nor admit any wyſe and godly counſel. So it fareth with thoſe that the Babylonicall Circe the Churche of Rome hath allured by her enchauntmentes, to commit ſpirituall fornication with her, they cannot abyde to heare the wayte of them that calleth them out of that damnable eſtate, ſo highlye they pleaſe themſelues in their owne miſerye as if they were in caſe of perfect felicity. This is the effect of their dronkennes, this is the effect of their fornication, and this is the iuſt iudgement of God, that they which haue ſhut vp their eares from hearyng the trueth, ſhould be deceiued with ſtrong delusions, that they myght beleue lyes. Furthermore by the names of theſe vices, the Angell comprehendeth all other vices that followe of them, as intemperancie, arrogancie, impudencie, and ſuch lyke as are wont to followe dronkennes and incontinence. For theſe crimes go not vnaccompanied, for when either of them is, commonlye both will be, and they haue either of them, and both together, they traine to wayte vpon them. And all theſe we ſee to haue ouerflowed in Rome the Weſtern Babylon, as ſhe her ſelfe, though ſhe haue a braſen forehead, and be paſt all ſhame, cannot deny altogether. And becauſe of theſe ſo great

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and haynous inormities the iuste sentence of God, pronounced here by the Angell, is come vpon her, that she is now in her fall and decay, as she was once in her ruste and glory. But this especially is to be noted, that the Angell here saith, that She should deceiue all nations with the furye of her fornication. For this is the great vniuersalitie that they make so great bragges of, and would haue it to be a certayne note and marcke of the catholike churche to be vniuersall: Behold the Angel here sayth in playne wordes, that all nations should drinke of the wyne of the furye of her fornication. Where is then the vniuersall consent and vnitie of all nations in religion, that maketh a true religion? And yet vniuersalitie and vnity be two great pillers of the Churche of Rome. And for my part I doo not enuie her those markes which shee challengeth of vniuersalitie & vnitie, (although we might stand in law with her for them) but let her peaceably enioy them: for they may helpe to proue her to be the false church of Antichrist, but they cannot make her to be the true Church of Christ. We see plainlye that Babylon hath here vniuersalitie and vnitie, for she maketh all nations to drynke of the furious wine of her fornication: but the church of Christ, as he himselfe saith, is a small flocke, and himselfe by Simeon is sayde to be a

signe

ſigne of contradiction, a marke that is gayne ſayd of moſt men.

And here alſo is anſwered one great mighty obiection, where with they thinke to choke vs: That ſeing the church of Chriſt, is the ſpouſe of Chriſt, how could it be that Chriſt ſhould forſake his ſpouſe, and ſuffer her to continue in damnable errours, ſo many hundred yeares? Eaſily. Chriſt him ſelfe declareth, that the deceites and errors of falſe Prophets ſhould be ſo great, that if it were poſſible the very Elect ſhould be deceiued. Yea, ther ſhould be ſuch a miſerable diſperſion, that ſcarſe two true profeſſors of his name ſhould remayne together in one place, and yet the haire band of vnitie ſhould be in the head, which is our Sauiour Chriſt: for where ſoeuer the carcaſſe is, thether the Eagles would be gathered. And S. Paule in manifeſt wordes declareth, that the ſeconde comming of Chriſt ſhould not be, before there were a generall Apoſtaſy, that is, a departure from the true faith and religion of Chriſt, and that the ſonne of perdition Antichriſt were openly ſhewed. And in this Reuelation howe often is it ſayd, that Antichriſt ſhould deceyue all the world, all nations, people, and tounges, and that the Church of Chriſt ſhould be driuen into the wildernes, out of the ſight of the world and there remayne a ſpace, vntil ſhe ſhould be

brought agayne to lyght and open knowledge of al men. As it is come to passe this day, Gods name be therefore euerlastyngly prayſed.

But because I haue occupied long tyme, I wyll draw to an end. For by that I haue sayd I trust it doth sufficiently appeare, that God according to his righteous iudgement, hath determined vtterly to ouerthrow Babylon, because shee hath deceiued all nations with the wyne of the furye of her fornication. And now it resteth onely, that I speake a word or two of the worde of the third Angell, which is a consequent of this my text, and serueth very aptlye for the conclusion of my Sermon.

The third Angell followes, crying with a loude voyce, and saying: If any man shal worshipp the Beast or his Image, or receyue his marke on his forehead, or in his hand, or shall acknowledge anye obedience or reuerence to him, as willyng to drynke of the cup of Babylons fornication, the same shall drynke of the wyne of the furye of Gods wrath, which is powred foorth vnmyngled into the great cup of Gods anger, and they shal be tormented with fire and brymstone, before the Lambe and his holy Angels, and the smoke of their torments shall ascende for euermore, and they shal haue no rest day nor nyght from extreme torments, that worshyp the beast, or shew any reuerence

vnto

vnto Antichriſt. The effect is in few wordes: That horrible, intollerable, and eternall tormentes remayne for all them, that now eſpecially, when Babylon is now diſcouered, will haue any thyng to do with her damnable erroꝛs and pernitious doctrine. For howſoeuer ignoꝛance before her fall, though it were inexcuſeable, yet ſeemed to diminiſh the greatneſſe of the crime: Now that her wickednes is openly diſplayed, no pretence can ſaue men from the extremitie of Gods wrath, if they will ſtill obſtinately continue in her hereſies.

Let vs therfoꝛe pray vnto almighty God inſtantly, that all men in their vocation may ſeke the vtter ouerthrow and deſtruction of Babylon: that Princes & Magiſtrates may accoꝛding to the prophecies of them hate her with a perfect hatred, and vtterly abolish what ſoeuer belongeth to her: that they may reward her, as ſhe hath rewarded vs, and giue her double punishment, accoꝛding to her woꝛkes: and in the cup of affliction that ſhe hath poured forth foꝛ vs, they may poure forth double as much to her. And loke how much ſhe hath glorified her ſelfe, and lyued in wantonnes (which was without meaſure) ſo much they maye beſtowe vpon her of ſoꝛrow and toꝛments. That Preachers and Miniſters of Gods woꝛd, may plainly and without diſſimulation oꝛ haltyng, diſco-

A Sermon preached

ner her wickednes: and earnestly to urge what soeuer hath yet nede of perfect reformation. That al Subiectes may continue in holy obedience, first to GOD, and then to their Prince, to the aduaunncing of the honour and glorye of GOD, throughe IESVS CHRIST. To whom with the holy ghost be all honour, glory, power, and dominion, both nowe and euer.

AMEN.

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